

Hawaiian Church Chronicle

"SPEAKING THE TRUTH IN LOVE"

[Successor to the Anglican Church Chronicle which closed August, 1908, with Volume XXVI, No. 9.]

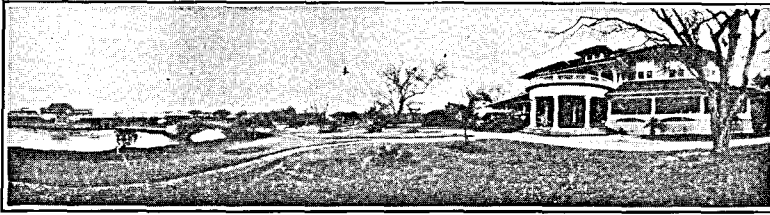
Vol. XII.

HONOLULU, T. H., SEPTEMBER, 1919.

No. 4

"What is the Nation-Wide Campaign?"

It is a movement which it is hoped, God willing, that the Church, learning all the truth about herself, her condition, her short-comings, her needs, realizing her whole duty and glorious opportunity, awakened and repentant, will equip herself adequately with workers and means, and with renewed spirit will undertake courageously and unitedly, to do her full share of the Mission given to the Church by her Lord and Master. The spiritual revival of the Church is the aim and hope of the campaign."



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Hawaiian Church Chronicle

Devoted to the Interests of Church Work in Hawaii

VOL. XII.

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Hawaiian Church Chronicle

Successor to the Anglican Church Chronicle.

Entered at the Post Office at Honolulu, Hawaii, as
Second-class Matter.

SEPTEMBER, : : 1919

THE RT. REV. HENRY BOND RESTARICK, - Editor-in-Chief
E. W. JORDAN, - - - Collector and Agent

THE HAWAIIAN CHURCH CHRONICLE is published once in each month. The subscription price has been reduced to \$1 per year. Remittances, orders for advertising space, or other business communications should be sent to the Editor and Publisher, Honolulu, T. H.
Advertising rates made known upon application.

CHURCH CALENDAR.

Sept. 21—S. Matthew, Evangelist. (Red.)
14th Sunday after Trinity.
“ 28—15th Sunday after Trinity. (Green.)
“ 29—S. Michael & All Angels. (White.)
Oct. 5—16th Sunday after Trinity. (Green.)
“ 12—17th Sunday after Trinity. (Green.)
“ 18—S. Luke, Evangelist. (Red.)
“ 19—18th Sunday after Trinity. (Green.)
“ 26—19th Sunday after Trinity. (Green.)
“ 28—Saints Simon and Jude. (Red.)

THE BISHOP NOT GOING TO GENERAL CONVENTION.

Canon Ault is going to the General Convention as a delegate from Honolulu. We are glad that this opportunity has come to him. He goes well supplied with information in regard to the work. Bishop Restarick decided not to go some months ago. In view of the absence of three of the clergy and as he then thought of four (the Rev. D. D. Wallace) in view of the many changes in the teaching staff and many difficulties arising from the coming of new workers he decided that it was his duty to remain in Honolulu this year.

It is difficult to leave the Cathedral for several months with neither the Dean or Canon Ault in Honolulu and the Bishop knew that Canon Ault would not wish to remain away long if the Dean was absent also.

Then again there are the difficulties of transportation. If the Bishop went he would desire to return home as soon as the Convention closed and to go so far and to spend so much money in going and coming with the difficulty of knowing when he could return, all these considerations induced him to determine to re-

main at home and he so wrote to the Presiding Bishop. There was one other consideration, the Lambeth Conference of all the Anglican Bishops throughout the world meets in London next year. This Conference meets every ten years and last time Bishop Restarick was unable to go. Next year if all goes well he hopes to be present and that being the case he does not think it fair to the work to be absent this year.

HIGH COST OF LIVING.

As long as the extravagance of war rates goes on prices will be high. Some of the pay given was unjust. Two young business men known to the writer enlisted in the navy. Being fitted for certain work they were put to work in ship yards. They received about \$60 a month and men civilians who by their side were doing the same work were getting \$10 a day.

When any workers receive pay beyond what may be called the market value it causes discontent and upsets others.

The War Camp Community Service when the training camps closed down had a large amount of money on hand. The authorities sought places where there was still work to be done and proceeded to spend money freely there. One of the places was Honolulu. A friend recently told the writer that at a dance given by the W. C. C. S. she saw five young women social secretaries who were paid \$150 a month each. These were not trained workers, but young women selected for social qualities.

It was a very good thing for these young people to earn good money in this way and we do not begrudge them. We believe in good wages, but as a number of business men said in our hearing: “It is far more than we can pay young women employed by us who do far more work. Or as we heard a member of the Hawaiian Board say: “It is more than many educated ministers receive,” and he might have added college professors. Second Lieutenants in the United States army receive \$1700 a year.

Those in authority in war work have, with a few exceptions, paid high salaries, but it is remarkable that the organizations which paid small salaries are the most highly spoken of, such as the Sal-

vation Army and the K. C., because we presume there was in the workers of these organizations little thought of pay but a great idea of service.



POOR PAY OF COLLEGE PROFESSORS.

An article in a recent issue of the New York Herald will be of interest here where much has been said and written upon the subject of teachers' salaries.

It will be seen from the extracts given that the clergy are not the only ones who receive small salaries.

“COLLEGE PROFESSORS IN MOST INSTANCES RECEIVE LESS THAN MANY MECHANICS.

“If your son is wavering between devoting his life and talents to teaching college students and house-painting or carpentering or street car conducting, as you love him advise him to leave thoughts of enlightening the young far behind. If he insists upon contact with fine minds and elevated sentiments, urge him to leave that for his no-working hours, for he will not be able to support a family on the philosophy of Hegel or on the heavenly rhapsodies of Milton.

“The business of being a college professor is one of the most unprofitable now existing. The salary of a college instructor in the largest universities is nowhere more than \$1,400 a year to start, with a possible raise of \$4,000 after fifteen years of work. This scale, however, is very high, both in comparison with what professors were getting a year ago and with what most of them are now receiving in the smaller colleges of the country.

“Harvard is not the only university that pays its officers less than street car motormen. Secretary Fackenthal, of Columbia University, admitted that the same rate in general is paid all over the United States for such services, and Columbia University is no exception.

“But there is nothing that can be done about it,” he said. “Some institutions, like the Massachusetts Institute of Technology, are solving the problem by raising the price of tuition; others, like Harvard, are trying to obtain greater endowment by countrywide campaigns. But even such added resources cannot solve

the problem permanently. I doubt that salaries will ever be as high as they ought to be in this field.'

INCREASES ARE RIDICULOUS.

"In practically every industry wages have gone up to correspond in some degree to the increase in the cost of living; but in the business of being a professor the increase in salaries has been almost ridiculous in comparison with the increased cost of keeping oneself alive. For instance, in the University of Wisconsin, salaries have increased four per cent in the higher ranks of officers and a little more than seven per cent in the lower ranks, while the cost of living in Madison has increased forty per cent.

"The University of California has lately put into effect a schedule of higher salaries. An instructor now receives from \$1,300 to \$2,000 a year; assistant professors \$2,400, or \$600 more than formerly; associate professors, \$3,000, and full professors \$3,600, both \$600 more than they used to receive. But three years ago, when the cost of living was not so near to heaven as it is today, Carleton Parker, one of the most promising men on the Pacific coast, found it impossible to get along on a salary of something like \$1,800 a year. How is the University of California going to keep its younger men if the cost of living keeps on increasing.

"In the University of Minnesota, according to a report of its president thirty-two per cent of the entire teaching staff was receiving an average of \$802.38 annually in 1918. In New York most individuals find it impossible to live on \$15 a week, which is what these college instructors receive.

"In small colleges full professors, men with families and a high social standard receive usually from \$1,000 to \$2,000 a year. There is one college in the country, a well known if not a large college, where only one professor and the president receive more than \$1,600 a year. A university does not have to be small, however, to pay low salaries. A certain professor in a large university in a large city, a man with a wife and four children, doing most of the work of his department and handling a course which every student in the university must take, receives \$2,000. A salesman without any experience begins at \$2,500 a year for selling machines.

"Most of the professors to whom you talk will tell you that it is useless to talk about increasing salaries in the universities, because nothing will be done about it. The little that has been done to improve the situation has raised the salaries

of those in the lower levels, for the most part.

"Professor G. P. Grapp, of Columbia, says that this is only right, because privation pinches more at the lower end."



PROPOSED CHANGES IN THE PRAYER BOOK.

In various papers there have appeared articles of a sensational nature in regard to proposed changes in the Prayer Book. As a matter of fact the changes were in nearly every case proposed at the last General Convention at St. Louis.

It takes some time for any change to be made in the Prayer Book, which fact we believe is appreciated by all Church people. The Constitution, Article X, reads as follows: "No alteration thereof or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention and by a resolve thereof be sent within six months to the Secretary of the Convention of every Diocese to be made known to the next Diocesan Convention at its next meeting and be adopted by the General Convention at its succeeding triennial meeting by a majority of the whole number of Bishops entitled to vote in the House of Bishops and by a majority of the Church and Lay Delegates of all Dioceses entitled to representation in the House of Deputies voting by orders."

That which is to come up at Detroit is the report of a Joint Committee of both Houses.

The article referred to stated that the matter of "healing" was to come up. As a matter of fact what is proposed is changes in the prayers for the sick, making them of a more hopeful character. As to anointing with oil it is proposed to sanction that which is widely practiced and always has been.

The other changes if carried out would make for greater flexibility in the services the omission of a few things and the insertion of others.

No change proposed affects any doctrine.



EDUCATION WITHOUT GOD.

In Joliet penitentiary there is a young man who is there for taking part in the murder of a florist while bent on robbing the place.

A prize was offered for a paper on crime and its causes. Young Reed, the prisoner referred to, won the prize. We quote a portion of his letter, calling especial attention to the last paragraph: "Eliminate from the stage and screen

all sex-problem and marriage-divorce plays, lewd and immoral pictures and indecent display ads.

"Rigidly regulate all saloons, pool-rooms, dance halls and pawnshops. Eliminate the tough ones and replace these with well-regulated ones. Also have the city operate municipal poolrooms and dance halls and establish community centers.

"Amend the vagrancy law and change the sentence to a year, instead of six months, in the House of Correction.

"Enforce these laws to the limit. Play no favorites!

"Try all cases as soon after arrest as possible! Cut out the long delays!

"Get rid of the shyster lawyer and bondsman and the cheap politician who depends upon vice for a living!

"Put God in the public schools instead of Lenine and Trotsky, and teach a greater respect for authority, especially for that of the parents in the homes.

"When this is done, there will be no more crime or criminals.

"WALTER F. REED."

In this connection we call attention to a remarkable movement for religious instruction in the public schools.

An article on the matter will be found in the Literary Digest for August, 1919. The program is to correlate church or Sunday Schools and public schools, in carrying out which, North Dakota leads, though the plan was followed in rapid succession by Colorado, Indiana and Washington.

One writer states: "American educators are convinced of one thing, namely, that religion must lay hold of, permeate and possess the social order if civilization is to grow."

OUR CHURCH SCHOOLS.

This leads us to write something about our Church schools in Hawaii and we hope that people will read what we have to say.

Note this fact. In the past seventeen years there have been a very large number of Hawaiian girls in the Priory in that time. Judge Whitney told the writer he had remarked to Judge Alex. Lindsay, then Attorney General, that in all his years of office he had never had one Priory girl brought before him. Judge Lindsay said also that no girl had ever been brought to his notice on any accusation.

Why has this been the case? Because the school is carried on for the purpose of giving girls definite Christian teaching and Christian training in life and conduct.

Again a man came to the Bishop a few days ago and said: "One of my daugh-

ters went to the Priory and one did not. I want to say right here the one who went to the Priory is considerate at home, respectful to her mother, most helpful in household affairs. She makes all her own clothes and much for the family.

"I see the difference in a marked degree in the general demeanor of this daughter and the other, who, in her school met all sorts of girls and boys that put ideas into her head which are very different from those her sister had."

Recently we were at a gathering of former Priory girls all now earning their living. Many of them had long been orphans and had been all their young girlhood at the Priory. A lady said to us: "What a fine lot of self-respecting young women they are! You should be proud of them."

Why have we written the above? To impress upon the readers that this Christian school is doing a fine work and that it deserves the cordial sympathy and support of the people of Hawaii.

IOLANI.

Most people believe in the Priory, but when it comes to Iolani there is little interest shown. Why? Because the facts are not known. It is true that there are public schools. It is true that there are finely equipped institutions. It is true we are now laboring under disadvantages. We are also working under advantages—one is that it is the work of this Church and if we did not do it, we should be neglecting our duty.

Without talking of the past, look at the present. Look at this problem of Americanizing and Christianizing young Orientals. Are we going to have this a Buddhist or a Pagan territory? Can these young men be real Americans unless they grasp Christian principles? We boldly assert that they can not because the great documents of this country are Christian and the common law, the social customs, the ideals of America are Christian.

We value the public schools. They do what they are given to do. But they can not teach the Christian religion. But we can and we do.

Six Iolani young men in seventeen years have become ministers of the gospel and others are to study for that end. Twelve have become catechists. Many are baptized and confirmed each year.

We are attacking this problem of an Oriental Hawaii in the only way possible of real success. We are making Christian Americans of boys. Americans? Yes, sixty-seven of them were in the army and navy during the war and nearly all by enlistment. The young Oriental

will soon vote. We with others are working to make them voters with Christian ideals.

Go some morning to the Cathedral at 8.45 and see the crowd of boys and girls. That attendance at service is an education of itself. The fact of prayer and praise opens the hearts of these young men more than argument or preaching.

Let us have your sympathy and help.

NEW BUILDINGS.

Dr. Wood has put down the need of Iolani at once for \$75,000 for a new building and we told him we could raise the balance. The buildings do not make a school—it is the devotion and character of the teachers. We have a self-sacrificing, devoted faculty. Since the Bishop has been acting principal awaiting the arrival of the Rev. Mr. Ottmann he has been deeply touched with the interest and ready service of the teachers. No, buildings do not make a school. Old Punahou had old buildings and turned out some splendid men and women. Mills School when in old buildings on Nuuanu under the devoted Frank Damon struggling along did fine work.

We want to do our part to Christianize these young Orientals and to Americanize them, and we are doing it. We don't advertise or boast but we are doing the work and while sometimes boys are committed to us by the court yet our boys keep out of it and few of them have gone bad.

TRINITY SCHOOL.

Here is another. Why not consolidate? There are reasons and good ones. First of all, Trinity is for Japanese boys backward in English and at Trinity they are carried through the first three grades under that remarkably successful teacher, Miss Schaeffer. No one need worry about the expenses of Trinity. It is not in debt.

It is a feeder of the Mission and the boys pay a reasonable tuition.

The truth is that all our schools are economically managed because there is in all the spirit of sacrifice. There is not one of the teachers who could not get a far larger salary elsewhere. Why then do they teach in the Church schools?

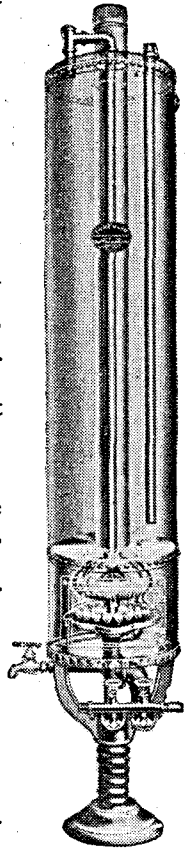
Well, from a money-making standpoint they are unwise, but they stay where they are because they want to do so and because they have the ideal of service—they expected to sacrifice for the work when they came here. Many of them have had offers this year of twice what they receive. They have simply smiled and were not even tempted by such offers.

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OTHER SCHOOLS.

St. Mary's, St. Elizabeth's, St. Mark's, these are feeders for the Mission work. They were all commenced at the urgent request of the workers themselves. The work in all of them has been most successful.

LAHAINA.

Why a school at Lahaina? Some one asked once why not have the girls of that school come to the Priory. The school at Lahaina is not a boarding school, but from that day school in the past seventeen years scores have come to Iolani or the Priory as they grew older and they are among the best young people whom we have.

NIGHT SCHOOLS.

We have many of them. Ask Mr. Doty of Hilo what he thinks of this work. He is a practical man who knows the world—he knows that the night school feeds the Church.

St. Elizabeth's grew out of the night school. St. Mary's has been built up by it. Trinity owes most of its members to its successful night school.

In all our schools we are giving definite religious instruction and in all we have religious services. If any one objects he need not stay. But we have no objectors—the students want to learn about Christ and His Church.

The Church schools of Hawaii have had much to do with our growth—to close them would be to sink back into smallness. We must keep them up and strive to make them more useful than ever.

SCHOOL FINANCES.

In these years of the high cost of living it has been no easy matter to keep the schools going. Church schools have closed up all over the country—some with fine buildings have been closed for debt.

HOW HAVE WE KEPT GOING?

We are not going to tell the story, but we can say that the devotion of our workers has helped and friends have enabled the Bishop to meet the extraordinary expenses, due to the enormous cost of food and supplies. We are not entirely out of debt, but we are not swamped or embarrassed nor dismayed because we believe that soon we shall be entirely clear of all indebtedness.

SALARIES OF TEACHERS.

All over the United States the cry has gone up about the small salaries paid teachers and professors. When we read that many professors in colleges received but \$1200 to \$1400 a year we began to think that teachers in Hawaii are not paid so badly after all. Many young Chinese or Hawaiian and Japanese girls, some speaking English very imperfectly, receive at once as teachers \$85 a month or \$1020 a year and a cottage partly furnished. Teachers in our Church schools receive a salary and room and board and washing which about equals what the public school teachers get. One Church woman was amazed on reading that

"the Woman's Auxiliary proposed to increase the salaries of United Offering workers to \$600 a year where room and board is not provided and \$400 with room and board. Also that only such workers already supported by the United Offering would receive such increase, who had proved their efficiency, and that only specially trained women hereafter would be accepted." This lady deplored the smallness of the salary, but also admitted that the sacrifice demanded was the final test of the consecration and fitness of the applicant. The Red Cross had many such workers—rich young college women whose one idea was not salary, but service. Surely the Church must have plenty of such women to whom the work of the Church appeals. In return for such service and sacrifice these workers should have the sympathy and cooperation of all Church people. They should be relieved from anxiety and this we try to do here for no woman worker in this Missionary District, considering all things, gets as little as the Woman's Auxiliary expects to offer, if their resolutions to the Board of Missions are accepted.

POVERTY STRICKEN COLLEGES.

This is the heading in an article in a New York paper. It goes to say that colleges are impoverished by the war and asks the question how scholarship is to be maintained.

"The colleges are in a financial situation which is rapidly growing worse and already their resources are impaired 25 to 50 per cent. Without immediate assistance buildings will have to be allowed to run down, staffs must be cut and the general level lowered.

"In most colleges the teachers whose

salary has in the past been barely sufficient, is now facing actual hardship. The result is a large number of the ablest men who have been in war service refuse to return to the profession. It is harder and harder to find men of respectable ability to fill the vacancies."

The way the Roman Catholics maintain their schools is by men and women devoting themselves to the work in teaching orders. These consecrated people give their lives to the work. Are those not Roman Catholics less devoted, less consecrated?

One reason that the Bishop got the Sisters of the Transfiguration to manage the Priory was that he knew they would devote themselves to the work irrespective of compensation and would be free from the allurements of the world.

He has tried to get a religious order of men to take Iolani but there are none to be obtained. If Church schools of the character of those here are to be maintained we must have men and women who will consecrate themselves to the work for the work's sake with the intention of staying with us. No one will ever know what a work it has been to keep going and to develop the Church schools under the Bishop. No one can know how difficult it has been to get workers of the proper sort. But we thank God for this we have now more largely than ever consecrated men and women who love the work and receive not a salary but a living and let it be known that they never complain, do not ask for more and any increase given comes without their asking. To these devoted men and women we owe our schools. They are trained, able, efficient and above all, they are loyal to Christ

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and His Church and to the Bishop under whom they work.

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DEMOCRACY'S BIRTHDAY IN THE NEW WORLD.

Most of the school histories we use in the United States are written by Northern men and that is perhaps one reason why the idea seems to prevail that democratic government in America began in Massachusetts.

The truth is that this year marks the three hundredth anniversary of a most significant event, namely the beginning of self government on this continent. It was in an Episcopal Church that the first meeting of the representative body of Virginia met for business.

The New York Herald says:

It was on July 30, 1619, at Jamestown, Va., in the little wooden church, which the settlers had built there, that the House of Burgesses met for the first time, the first elected and representative body of the New World. The twelve years from the settlement in 1607 had been years of intense suffering, and at times it had seemed as though the tiny colony was doomed to defeat, but at last the skies brightened and success seemed more assured. Its numbers had grown so that at the beginning of 1619 about 1,000 settlers were scattered in various plantations along tidewater, and during that memorable year nearly another thousand came to double the population of the infant Commonwealth—for such it then became, through the demands of the people and the efforts in London of Sir Edwin Sandys, who rightly believed that by self-government alone could the community be made to prosper permanently.

No one could have dreamed on that day, however, of the vast tree into which that tiny seed was to develop. The interior of the continent was almost wholly unknown, and its extent unimagined.

On that day self-government was born in America, and since that day, through trials innumerable, through two civil wars, and through the greatest war the world has seen, the inheritors of that precious gift have struggled to the end that "government of the people, by the people, for the people, shall not perish

from the earth." To maintain that liberty of self-government it was necessary to sever the tie that bound us to the mother country, and the day on which that step was taken must always have a deep historical significance, but no less the day upon which in America, self-government itself was born.



THE NATION WIDE CAMPAIGN.

OPINIONS OF LEADERS IN THE CHURCH.

The Rt. Rev. Irving P. Johnson, D.D., Bishop of Colorado, says:

"The Church is a militant organization, founded for aggressive work in which those who believe in Jesus Christ have enlisted to serve as soldiers unto their life's end.

In this organization we have selected certain men who have the plans of General Headquarters and whose business is to plan an aggressive campaign.

When this G. H. Q. has made its plans and issued its request for us to carry on, it seems to me that there is nothing for us to do but to serve.

Its need lies in the opportunity; its objective is to win souls for Christ. Its method will be self-sacrifice."

Mr. Walter Kidde, of Walter Kidde & Co., Inc., 140 Cedar St., New York, says:

"The general endorsement of the Nation-Wide Campaign for our Church is a healthy sign and should be a great satisfaction to the leaders in this movement. In writing you I would emphasize the great need in our Church for a task that will challenge men to do in a whole-hearted way for the Master what they did for the world in the war. The program is just such a task.

If in this process we succeed in deepening the channels for a stronger consciousness of our duty as Churchmen we shall then maintain our position of leadership among Christians—and only then."

Mr. George B. Elliott, Vice-President and General Counsel for the Atlantic Coast Line R. R. Co., says:

"Our civilization has failed, and men, the world over, are determined to rebuild it. The obvious danger is that again we may build wrong. Unless Christian men see to it that we found our new structure squarely on the eternal verities, the sacrifice of the war is vain. We must awaken the Church by this campaign. The opportunity, and the responsibility, are Her's.

If this campaign is given our heartfelt support, it will by its scope and magnitude, arouse our men to a realization of the eternal importance of the Church's work, and when they realize that Her mission is not a mere side issue, but the real issue of this life, our problems will solve themselves."

Mr. H. D. W. English of Pittsburgh, Pa., says:

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Elizabeth Matthews of the Woman's Auxiliary, Southern Ohio, says:

"What I hope for most from the N. W. C. is definite knowledge obtained through the Survey of explicit calls to Service. Many fine girls are giving their services to civil and patriotic work because we Churchwomen are unable to bring before them the needs of the Church in a definite striking appeal. We must be able to show that the Church wants efficient, trained, intelligent women to whom will be paid a living wage and to whom will be given work surpassing all else in importance to the world and in satisfaction to the worker."

Mr. John Bryand, the *News-Leader*, Richmond, Va., says:

"This united effort on the part of our Church is not for multitudes of members, or for gathering of gifts. Such results may come, but they are incidents, not objects."

The aim of this great effort is far otherwise. It is for vision, not for visiting; it is not to ransack our national borders, but to plumb the possibilities of our own souls."



HAWAII'S INFLUENCE ON LANDS AROUND THE PACIFIC.

The address which Bishop Restarick delivered at the opening of the Pan-Pacific Week was published in the *Advertiser*. We republish it here because the

Chronicle is sent to many in the States to whom it will be interesting and because many on other Islands do not see the daily *Advertiser* and we believe it will interest them.

In the history of the world small countries have had an immense influence on the progress of mankind. Greece, a small country, has given to the world imperishable ideals of art, oratory and architecture. Rome, a small country of itself, has given ideals of law, justice and order. Palestine, a third larger in area than Hawaii, has given to the world ideals of God and human conduct which are uplifting mankind everywhere.

Hawaii has had an influence which is remarkable not only on lands touching the Pacific but also throughout the world.

After the missionaries arrived in 1820 they soon saw that the Hawaiians needed to be taught not only to read and write but to be skillful in useful occupations. At Lahainaluna, founded in 1831, and at Hilo boarding school, founded a few years later, students were taught useful occupations. Many became capable farmers, stone masons, tailors, carpenters. These schools were the first industrial schools in the world founded by missionaries as a part of their work.

I am not here to speak of the training of the Hawaiians but to speak of the world-wide influence of these schools through the life work of General Samuel Chapman Armstrong, born in Wailuku in 1839. His father moved to Honolulu when Samuel Armstrong was an infant and from 1847 until he left the Islands in 1860 he lived in the Stone House now occupied by Iolani School.

Samuel Armstrong's father was for years Minister of Public Instruction and he was accustomed to take his boy when he visited the schools of the Islands so that he saw personally what was being done at Lahainaluna and at Hilo Boarding School.

In the Stone House young Armstrong knelt by the body of his dead father and registered a vow that he would dedicate his life to the service of God and man.

Leaving Williams College early in the Civil War he served in the army and later was given command of negro troops. In 1867 he commenced Hampton Institute in Virginia for the industrial education of negroes. He himself repeatedly said that it was the work of the missionaries in the industrial schools in Hawaii which led him to think of Hampton, and which later resulted in its foundation.

So it is that this magnificent institute with its splendid record and its product in Booker T. Washington, the founder of Tuskegee, and Major Moton, its pres-

ent head, and Archdeacon Russell, the founder of St. Paul's Industrial School, Lawrenceville, are due to the influence of Hawaii as are hundreds of other leaders and many institutions in the United States.

As an acknowledgment of the origin of Hampton from work done in Hawaii at the entrance of the great assembly hall there is built into the wall a piece of lava rock. This is a token that the foundation of Hampton lay in Hawaii.

The influence of the work has gone into missionary effort in every corner of the world for industrial schools are a recognized part of Christian missions among every backward people.

INFLUENCE IN CHINA.

I can not now speak of the part which Hawaii has played in carrying civilizing influences to other groups of Pacific Islands, as for example the Gilberts where a Honolulu born man, son of one of the first missionaries, translated the Bible into Gilbertese, nor of men of Hawaii who have become known all over the world for scientific and educational work. I must pass on to tell of things not generally known and appreciated of the influence of Hawaii on China.

The Chinese knew of these Islands at an early date as they were among the crew of the first trading ships visiting the Islands, though they did not come as laborers until 1852. But in 1886 they constituted about one-fourth of the population.

The young Chinese born here or coming here early in life have always shown an intense desire to receive a good education. In 1900 there were 20 Honolulu born Chinese in St. John's University, Shanghai, and in 1908, 14 Honolulu Chinese left at one time for Boone University, Wuchang.

These young men had at once a remarkable influence over the students in these universities. In 1904 the wife of the Rev. Dr. Potts, President of St. John's University, said at a public meeting in my hearing that the Honolulu Chinese had revolutionized the spirit of the University. She herself was a Chinese woman and could speak from the standpoint of her race. I asked her to be kind enough to state what she meant by revolutionizing the spirit of the University.

She said that the Honolulu Chinese had taught the University students in Shanghai the value and joy of athletic sports. She said that prior to the arrival of the Honolulu contingent the students thought sports beneath their dignity, but the Honolulu boys taught them football, baseball and tennis and

the interest was such that it led to the purchase of a fine athletic field.

SPORTS.

The influence in relation to sports went throughout China. Again, the Honolulu boys had seen in the schools of Hawaii a spirit of patriotism which had aroused in them a like spirit for China.

The young Chinese in the University had a racial but no national spirit, but the national spirit became strong in St. John's and had much to do with later political changes.

It must be remembered also that Dr. Sun Yat Sen, the leader of the Revolutionary party, spent his youth in Honolulu and received the first part of his education at Iolani School. For four years as he traveled around China, most of the time in disguise, he had as a companion a Honolulu young man who according to Chinese custom was his sworn brother. This man has told me that some of the adventures which he and Sun Yat Sen had if they were made public would be of intense interest. He lately told me that he had written Sun Yat Sen that what was needed in China today was a thousand American officers to train troops.

Honolulu had more to do with the overthrow of the empire than people know. At one time at St. John's University, Honolulu boys occupied the following positions: President of the athletic association; president of the literary society, editor of the college paper, corresponding secretary of the Y. M. C. A. captain of the band, a lieutenant, two pupil teachers, two choir members, two made addresses on Wednesday evenings, and at one time one was an interne in St. Luke's Hospital, Shanghai, also assisting in the religious work of the hospital as one of the archdeacon's right hand men.

These and many others had a powerful influence for progressive ideas in Shanghai and in other places where they later resided.

HONOLULU GIRLS IN DEMAND.

Again the Honolulu students had imbibed here a different idea of the position of women from that which the old thought of China imposed upon the people. Mrs. Potts said that they had an American view of the treatment of women and that made a great impression upon others. In the old style the Chinese man in the home or elsewhere scarcely speaks to his wife when others are present. Here the Chinese young men and women are friendly in much

the same way as other young people, and the arrangements for marriage have been much modified. So it is that educated men from China frequently look for Honolulu girls when they think of marrying. Personally known to me a number of Chinese young men educated in England and America have sent to Honolulu for wives who could be their companions in an intelligent, modern way of living. In relation to this a professor from Nanking, recently in Honolulu, in a public speech spoke of this and said that if he were not married he certainly should endeavor to obtain a Honolulu girl.

I have asked several intelligent Chinese why the men and women of their race in Honolulu were so much more progressive than those who lived in San Francisco or New York for instance. They have all agreed that it was because the Chinese young people here mixed freely with Americans and Hawaiians during their young life and were on intimate terms of friendship with them and so naturally imbibed the American spirit in a much larger degree than in those places where the Chinese lived apart and had little social contact with Americans.

They said this was especially shown in the treatment of women. All I have spoken to agree that in Hongkong, Canton, Shanghai, Hankow and Peking the influence of young, educated Chinese married women was leading to a change in social life which was of the greatest importance.

Many students have gone from Honolulu to universities in England and the United States. These have become mining engineers, doctors, clergymen. Known to me there are seven Honolulu Chinese who have studied and been ordained ministers of the Episcopal Church. These are at work in Honolulu, China, California and Tonga, among their countrymen. The Bishop of Hongkong told me that his Honolulu man is the most valuable clergyman he had.

MANY BECOME DOCTORS.

I know nine Honolulu young men who are medical doctors. When I was in Shanghai in 1915 I visited St. Luke's Hospital and three young Chinese doctors came and told me they were Honolulu boys and I recognized them. Fifteen Honolulu Chinese graduating in the states are engineers, mining, ship building and railroading. One of them was mining engineer under the government for two provinces. Everywhere these young men are carrying American ideals and they are living partly at least in an American way.

In Canton I met two Honolulu men, one of them a graduate of Columbia and four young women, two of them graduates of the University of California and one of Columbia who were all living as they lived here, and were engaged in teaching and engineering. I know 20 Honolulu Chinese men and women teaching in China. One Honolulu woman at Hankow has charge of the welfare work among the wives and children of the men of the immense iron works there.

Another is an educational secretary of an important organization. Both of them are married to educated Chinese men.

In Shanghai, Archdeacon Thompson, who had lived 50 years in China told me that the Honolulu Chinese living in Shanghai were the best Christians they had as they were progressive and were setting an example to all others in home life.

When we turn to the influence of Hawaiian born Japanese it is too early to see the same influence as the Chinese exert because the generation of Hawaiian born Japanese of mature age is just coming on. There are many of these in American universities studying professions. Some will return to Hawaii and more will go to Japan.

Hawaii has, however, had an influence of a kind for many years in Japan. A youth named Nakama was shipwrecked

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and brought to Honolulu in a whaler in 1838. He was taught by the missionaries, especially by Father Damon, Chaplain of the Seaman's Bethel, and became proficient in English.

Six months before Commodore Perry went to Japan, Nakama was sent back to his country. When in 1854 Perry arrived and carried on negotiations with the Japanese through a Dutch interpreter Nakama was concealed in an adjoining room that he might report whether the translation given by the Hollander was a correct one or not.

AID OPENING OF JAPAN.

So it was that Hawaii had a part in the opening up of Japan to the world of commerce and Western enlightenment.

At the present time the Japanese who return from the Islands or who write from Hawaii to Japan do much in removing prejudice and impairing knowledge about the American people and their ways.

For example, it is natural that rural Japanese especially should have a prejudice against any religion but their own, but on coming to the plantations of Hawaii very often the one who has welcomed them, helped them get settled, visited them when sick, interpreted their wants to the luna or manager has been a Christian minister. Bishop Tucker of Kyoto and the Rev. Rowlands, long resident in Japan, both told me that it is very remarkable that in some districts people who come to them for instructions say they have been in Hawaii or that their friends have written them from these Islands and that their prejudice against foreign influence had been removed.

When I was in Tokio Bishop McKim had just returned from a journey and he told me he had just been to a leper settlement where some hundreds of unfortunate people lived. He stated that he had seen the most remarkable work ever known to him. Among these lepers was working a Japanese man baptized in Trinity Mission, Honolulu. This man had gone to the leper colony when the people were living in despair and had sunk to vicious practices and the work of the Honolulu man had positively

redeemed the life of the village, in every respect, and had made the people cheerful despite their distress.

Japanese tell me that the most helpful thing here is this—they feel there exists here a kindly spirit. They say that probably the influence of Hawaii is most largely felt among commercial lines and also in the idea as to the position of woman.

There is one other matter of influence that I would like to touch upon—it is in relation to music as developed by Europeans. A large number of Chinese young people play some instrument and sing well. Chinese young people have produced operettas here that no Chinese in any other part of the world could produce. The young man who plays the organ at present at St. Andrew's Cathedral is an American-born Chinese. There are four young people at St. Peter's Church who can play the organ at any service.

The young Japanese are also learning music and it is interesting to note that the prima donna singing in the "Mikado" at the present time in New York is a Honolulu born Japanese girl, Miss Hana

Shimogumi, a graduate of Stanford University.

I am satisfied that the whole secret of the influence of Hawaii is the kindly spirit which prevails towards all races on the part of the kamaaina which I am sorry to say is not always as marked among newcomers who have not imbibed the spirit of the Islands.

In Hawaii we get along with each other well and respect each other. We are interested in each other and the children that are educated come under the influence of that powerful solvent, the English language, and as they gain that they begin to think on the same lines, to be interested in the same thing, to adopt the same customs, to be influenced by the same ideals as the young people with whom they associate. The English language is the most powerful factor in Americanizing our youth. They cannot think as Americans until they speak the language of Americans and when they do they will carry the influence of Hawaii wherever they go to the unifying of hopes and aspirations of humanity, to the furtherance of brotherly feeling and so for the promotion of peace and good will among men.

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THE CATHEDRAL.

In our last issue the entries in the Parish Register for July were omitted. We therefore now give the entries of baptisms and marriages for July and August:

BAPTISMS.

- July 2—May Lulu Andrews,
By Canon Ault.
" 3—Allen Lachmund Restarick,
By Henry Bond Restarick.
" 6—Herbert William Martin,
By Leopold Kroll.
" 6—Audrey Aloie Agard,
By Canon Ault.
" 13—Harriet Kahaipilani Mundon,
By Leopold Kroll.
" 13—Herbert Mundon Kahaupookalani
Boyd, By Leopold Kroll.
" 20—Herbert Melville Dowsett,
By Canon Ault.
" 27—James Apau,
By Leopold Kroll.
Aug. 10—Mary Margaret Alexander,
By Canon Ault.
" 19—Eyvinn Hansen Schoenberg,
By Canon Ault.
" 26—Thomas Kemble,
By Canon Ault.
" 26—Edith Kathleen Dawson,
By Canon Ault.

MARRIAGES.

- July 3—Arthur Raymond Eitzgerald,
Gaelic Bernice Richardson,
by the Rev. Leopold Kroll.
" 3—Lawrence William Esterbrook,
Agnes Clarke,
by the Rev. Leopold Kroll.
" 13—Koridon Luis Andrew,
Nancy Elaine Daniels,
By Canon Ault.
" 24—Thomas Smith,
Nellie Neilson,
by the Rev. Leopold Kroll.
" 26—Joseph Silva,
Mabel Hutchings,
By Canon Ault.
Aug. 1.—Anthony Y. Seto,
Mamie Loretta O'Connor,
By Canon Ault.
" 2—Oliver A. Fick,
Nellie Tina Ratcliff,
by the Rev. J. Knox Bodel.
" 7—Frank W. Roper, Jr.,
Emma M. Barker,
by the Rev. J. Knox Bodel.
" 9—Antone Ferriera,
Mary Ramond,
by the Rev. Leopold Kroll.
" 12—William Robert Hansen,
Anna Prouty,
by Canon Ault.
" 19—Otto Fred Heine,
Louise Bertha Hildebrandt,
by Canon Ault.
" 20—George Henry Kama Hughes,
Evangeline Gertrude Gomes,
by Canon Ault.
" Porter Arnold Camp,
Gloria Genevieve Lewis,
by Canon Ault.
" 30—Neil Lydick,
Emorie Corrinne Hoskins,
by Canon Ault.

At the 7:00 a. m. service on Sunday, Sept. 14, there were 76 communicants. The attendance at this service is always large and this is encouraging because

those who come there are certainly all worshipers. No one comes there unless he really wishes to do so. If the number were added to those who come at 11:00 a. m. then we may well say that the morning congregations are large as compared with a Church where there is no early service for, of course, many come at 7:00 a. m. who do not come to the later service.

The Cathedral organist has been absent on two months' leave and during his absence Joseph Yap has presided at the organ most acceptably, while the Rev. G. G. Hoisholt has played at the daily services. Joseph Yap is organist of St. Peter's Church and was a pupil of Mr. Bode. He is the son of Yap See Young, one of the original members of St. Peter's. Miss Yap, the sister of Joseph, is the teacher at the Church School at Lahaina and an efficient helper in all work among the women and girls at Lahaina.

Canon Ault started for the General Convention on September 16th, sailing on the Manoa. During his absence the Bishop will have the assistance of such clergy as he may call upon and it is hoped that the Rev. Mr. Ottman will soon be here to render assistance in the Cathedral services.

During the absence of Canon Ault the Rev. Mr. Hoisholt will have charge of the Cathedral Sunday School. Canon Ault has arranged the course of study and obtained a corps of teachers to carry on the important work.

We are glad to welcome back to Honolulu and the Cathedral Mr. and Mrs. Robert Catton and Miss Mary Catton. They have been greatly missed and it is hoped their stay with us will be prolonged.

The card system of the Cathedral has been brought to date as far as possible. It is quite a task to keep a card system of families, communicants, etc., as many people change their residence.

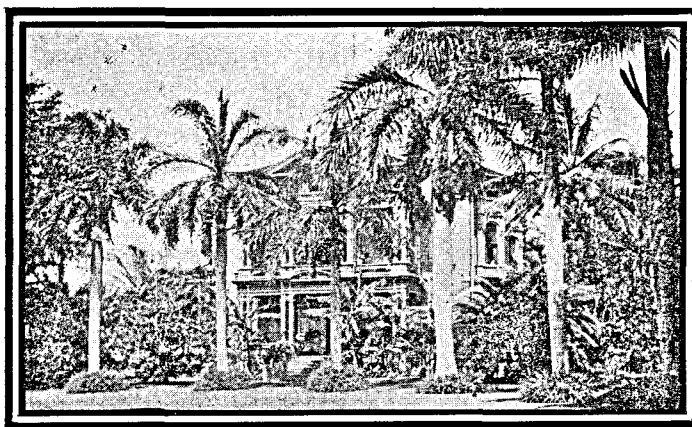


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First Vice-President: Mrs. L. F. Folsom, Emma Square.
Second Vice-President: Miss Marie von Holt, 422 Judd St.
Recording Secretary: Mrs. J. A. Dominis.
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REPORT OF THE TREASURER OF THE UNITED OFFERING

From Jan. 1st to Sept. 15, 1919.

Balance on hand (from the two previous years)	\$585.09
Interest	20.13
St. Andrew's Branch W. A.	89.82
“ “ Branch J. A.	20.00
“ “ Hawaiian W. A.	19.25
“ “ Hawaiian J. A.	13.00
“ “ Priory J. A.	8.30
	* 70.00
St. Clement's	8.11
Epiphany W. A.	8.00
St. Elizabeth's W. A.	6.00
St. Peter's J. A.	17.13
St. Mary's J. A.	5.00
St. Mark's J. A.	2.75
Holy Apostles, Hilo.	10.00
Christ, Kona	15.00
Good Shepherd, Wailuku.	23.00
Holy Innocents W. A., Lahaina.	5.00
“ “ J. A., “	5.00

Total\$930.62
 Less Savings Account 82

Amount of Draft sent to the Triennial in Detroit\$929.80

ELOISE MARX,
 Treasurer.

* Too late to be in 1918 report.



Day	Date	Place	Event
Thursday.	Oct. 9...	Detroit...	Triennial Service. Victory Thank Offering.
Thursday.	Oct. 9...	Honolulu.	Corporate Communion.

Simultaneously on the above date at St. Andrew's Cathedral, Honolulu, at 10 a. m., there will be a Corporate Communion of the Woman's Auxiliary at which it is hoped every branch will be represented. Envelopes will be provided at the door, the offering being the first to be taken for the Triennial of 1922.



WOMAN'S AUXILIARY.

A quarterly meeting of the Diocesan Branch of the Woman's Auxiliary was held at the residence of Mrs. H. M. von Holt on September 11th at which eleven branches were represented by fifty women. The special object for which the meeting was called was for a final collection of the United Offering to be sent to the Triennial Convention which meets in Detroit on Oct. 8th. Oct. 9th is the opening day for the woman's part in the convention, when the Victory Thank Offering will be made.

It is hoped the amount will be at least a half million dollars.

This Missionary District will be represented by the following delegates: Mrs. R. R. Raymond, Mrs. J. C. Villiers, Mrs. Leopold Kroll, Mrs. A. Dominis. The amount collected the past three years by the Honolulu Branch has reached the splendid sum of \$929.80, of which we may well be proud and thankful. On that day when the great service is being held in Detroit and the offering made, Oct. 9th, every member of the Woman's Auxiliary in Honolulu is earnestly requested to attend the Corporate Communion Service at St. Andrew's Cathedral at 10 o'clock. At this service the offering will be for the United Offering of 1922, three years hence. Each woman is requested to place her offering in an envelope writing the name of her Branch clearly on the envelope so that her Branch will be credited in the yearly report. Unless this is done no record can be made in her Branch of its offering on this occasion.

This offering will take the place of the usual October one—there being two each year—April and October. Then if each woman will count the number of days from Oct. 9th to April and give but a penny for each of those days the April offering will be surprising.

The Rev. M. E. Carver presented the cause of the United Offering in a Missionary sermon at Wailuku a few Sundays ago. The next day a little girl came to him bringing her two younger sisters, each offering their dollars which had been given them for their vacation treats. These precious gifts were the result of one small child who went home and told her little sisters all about that sermon. If the text was, "Go tell," she fulfilled the injunction literally. What a lesson for grown ups!

Bishop Restarick has received an urgent appeal from Dr. Harry Taylor, head of St. James' Hospital, asking for the debt which is over \$2000 Mex., owing

to the big advance in cost of supplies. \$50 a year will support a bed. The Honolulu Branch supports one such bed in memory of Alice Mackintosh. This year we have pledged \$105, which is for two years. It is earnestly desired that every Branch that has pledged send in its amount at once to Mrs. Marx, as the draft has to be sent to the Treasurer of the Board of Missions in New York first and then forwarded to Dr. Taylor from there. This makes a long delay and so we must do our best at this end.

Ash Wednesday comes early next year, Feb. 18th, and Easter Day will be April 4th. For those who like to plan ahead, it is not too early to arrange social affairs, weddings, etc., accordingly. Guilds and Auxiliaries should also be making up their programs for study classes, sewing, etc., with reference to the Lenten season. St. Andrew's Guild and Auxiliary plans for some of its meetings to be held at the several Missions, that members may become familiar with the work done in these Missions. This idea is recommended to others.



ST. ANDREW'S PRIORY.

The Priory opened on September 8 with an enrollment which filled all available space. The dormitories and rooms are all full and some girls are in the infirmary. On the back upper verandah beds are always placed for a number of girls who prefer to sleep out of doors, and for these all possible space is used.

Sister Olivia agrees with the policy of the Bishop that the school is large enough for the influence over individuals which we desire to have. For this reason the number of girls taken must be limited.

Two teachers had not arrived when the school opened but an old Priory graduate, now a public school teacher, volunteered to teach until her work began and another teacher was engaged temporarily.

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One new teacher has been in San Francisco for weeks trying to get passage. She is the widow of an officer killed in France and it was hoped as such she would be able to get on a transport but she was not able to do so. Another teacher is also waiting there and writes that she does not know when she can sail.

The Priory faculty as far as we can see now will consist of Sister Olivia principal, Sister Caroline business manager, Sister Amy in charge of the house, Miss Lomnes, music teacher; Mrs. Bernice P. Steven, assistant music teacher; Miss Margaret Jensen, sewing. Other teachers—Miss Frances Hamlin, Miss Nina Ledbetter, Mrs. Herbert Miller, Mrs. Will N. King and the Rev. Leopold Kroll.



CHAPLAIN BODEL.

Chaplain Bodel received his discharge from the Army on September 11 and was at once appointed by the Bishop as civilian chaplain, the War Commission of the Church having sent word that it would be responsible for his stipend.

Chaplain Bodel has made an excellent record as chaplain in the Army and received from his commanding officers the highest recommendations for a permanent chaplaincy in the Army, but there are no vacancies nor are there likely to be for some time.

For a number of years Bishop Restarick has tried to get a man to do such work as is possible among the forces of the United States stationed on Oahu, but has been unsuccessful up to this time.

Chaplain Bodel will visit the hospitals at Pearl Harbor, Shafter and Schofield, holding services at these places when he can.

He will be on the Cathedral staff of clergy and will visit such officers or men as are known to be Churchmen. Up to the present time it has been impossible to pay much attention to these. There have been times when we had a goodly number of communicants at the different posts and for two periods have had priests of this Church stationed here as chaplains. At other times chaplains have asked the Bishop to provide celebrations of the Holy Communion at regular and stated times.

The work under Chaplain Bodel will develop according to circumstances and he will appreciate any assistance which may be given to him. He asks for gifts of magazines and books to distribute where needed. At present until we find a suitable office any who have magazines may telephone 7227 to Chaplain Bodel

and he will call for any gifts which are made.

Chaplain Bodel has already arranged for regular services at several points and is carefully going over the field.

Mrs. Jessica Pascoe for months has been doing an excellent work at the hospitals distributing books and flowers, taking convalescents for automobile rides and providing them with refreshments at Waikiki and Kahala. She will continue her work in conjunction with Chaplain Bodel. She is grateful to those who have provided cars for the convalescents and will be glad to learn of any who can occasionally send an automobile. Mrs. Pascoe often takes from six to twelve men for outings and the men appreciate this very much. Those who are very sick in the hospitals receive especial care and frequent visits.

The Woman's Auxiliary Committee of the War Commission was created to assist the chaplain in his work at the various posts. This committee was appointed at the last Convocation and its special work is of a religious nature and has nothing to do with amusements or the War Community Service.



IN MEMORIAM.

SARAH SYMONDS ROBERTSON.

On Tuesday, September 23rd, the service of the Burial of the Dead was read over the mortal remains of Mrs. Sarah Symonds Robertson, the widow of the late Justice George Morison Robertson. The hangings of the altar were white, the candles in the candelabra were lighted, the chancel was bright and beautiful with flowers. A choir from the Priory sang "Peace, Perfect Peace," and "Abide with Me." It was a beautiful service, quiet and dignified, full of faith and hope. The Bishop officiated and there were present in the chancel the Rev. Marcos E. Carver, the Rev. L. H. Tracy and the Rev. Leopold Kroll.

Mrs. Robertson had lived far beyond what is called the allotted span, but her years after that period were not those of labor and sorrow. Her old age, she was in her 96th year when she died, was made up of years of freedom from care with a wonderful degree of health, and the devotion of her children, grandchildren and great grandchildren.

With her the term "passing away" is one which exactly describes her decease. We rejoice with those related to her by blood that she entered into rest so peacefully.

Sarah Symonds Robertson arrived in Honolulu in May, 1851. She was on her way to San Francisco with her parents to meet her mother's brother who had writ-

ten to Australia urging them to join him in California. The vessel on which the family traveled was wrecked at Waikiki and the family proceeded no further, but remained here permanently. Mrs. Sy-

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monds lived until she was over 90 and died in the house on Emma Square, where Mrs. Robertson lived for over forty years.

Sarah Symonds married George Morison Robertson in 1851, and never left the Islands but twice during her residence. In 1862 Mrs. Robertson was in San Francisco when Bishop Staley reached that city on his way to Honolulu and she was a passenger with him and his party on the sailing ship which brought him to Hawaii. Justice Robertson was among the first to be confirmed by Bishop Staley and Robert C. Wyllie, the prime minister, and C. C. Harris, the attorney general, received the laying on of hands at the same time.

Mrs. Robertson was present when St. Andrew's Priory was opened on Ascension Day, 1867, and when the corner stone of the Cathedral was laid in November, 1867, and it was only a week after this that her husband died.

Mrs. Robertson knew the history of the Church and all its trials and successes from 1862 until her death. She was a faithful and loyal communicant at the Cathedral. It was a familiar sight to the people to see the dear old lady drive up to the Church door accompanied by one of her daughters or grand-daughters and proceed to her accustomed seat, and at the appointed time to go up to the altar and kneel there to receive the sacred elements. It is only a short time ago that she was in her accustomed place in Church.

It is unnecessary to say words of praise of Mrs. Robertson whose power lay in quietness and confidence rather than in noise or strife. She was greatly beloved by those who knew her. On her birthdays throngs of people were accustomed to call at her residence as an evidence of respect and affection, and the writer, who has been to her house on many such occasions, was always deeply impressed with the reverence and devotion shown to the dear lady as she sat quietly greeting those who came.

Mrs. Robertson lived in Emma Square until she decided to sell the property to the Church. It was her wish that the Church should have her old home and to this her children gave their hearty assent. St. Andrew's Priory stands on the old Robertson homestead. The makai wing being where the house stood. After the purchase of the property Bishop Rerick and family lived in the house until money was obtained to build the Priory.

Mrs. Robertson had lived next door to the school for forty years and had known its history from when Miss Sellon came

out at the invitation of Queen Emma to found a school for girls. It is most fitting that the Priory should have been built where she lived so long.

The surviving children of Mrs. Robertson are Mrs. F. A. Schaefer, Mrs. F. Lawrence, Miss Grace Robertson and Judge A. G. M. Robertson. Two sons, James and George, died this year. There are living 17 grand-children and 28 great grand-children, who rise up to call her blessed.

There was no note of sadness in the burial service. Her death was natural and peaceful as her life had been. It was the endeavor of the Bishop, who officiated, to have the Church itself, in its appearance reflect what was in the minds of all—which was rest, and peace and brightness, and hope.



EPIPHANY, KAIMUKI.

The Rev. James F. Kieb is building up the Sunday School and Congregation at the Church of the Epiphany, Kaimuki, by systematic work. He has lately made a complete survey of the district in order to ascertain the religious affiliations of the people. He did this by a house to house visitation obtaining the names of adults and children, whether they are baptized, confirmed and communicants, whether the children attend Sunday School, etc.

The summary of the survey is given below in regard to families:

1	Roman Catholics	138
2	Episcopal Church	79
3	Nominal adherents of Episcopal Church	11
4	Central Union	53
5	Disciples of Christ	9
6	Christian Scientists	14
7	Lutherans	13
8	Methodists	12
9	Presbyterians	3
10	Congregationalists	5
11	Baptist	1
12	Evangelical	1
13	Mormon	4
14	Moravian	1
15	New Thought	1
16	Universal Mission	1
17	Baha	1
18	Oriental Churches	7
19	Nothing	14
20	Non-Christian Orientals	16

It is evident from the above that if our people were in earnest and united in efforts to build up the Church of the Epiphany by work and worship the Church would soon become strong. The baptized children of the Church alone would make a large Sunday School if all attended. Parents when they brought their children to Baptism promised to see that their children were instructed in the Christian religion. Let parents ask themselves whether they are fulfilling the promises which they solemnly made.

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ST. ELIZABETH'S MISSION.

Things at the Mission have been very quiet during the summer months.

There have been several changes, Miss Dran has been transferred to St. Mark's, Kapahulu; Miss Matthews has returned to the States, Miss J. Pierce has taken the place of Miss Dran as Principal of the school, and Miss Helen Tyau, one of the real Mission girls in that she has been brought up in the work of St. Elizabeth's nearly all her life, has been appointed as second worker at the Mission House.

On Saturday evening, Sept. 13th, an informal reception was held in the Parish House to welcome the two new workers. Miss Tyau taught in the St. Elizabeth's School last year, but was on this evening welcomed as a regular member of the staff. The hall was tastefully decorated by the boys, the ladies took charge of the refreshments, and the Korean congregation joined the Chinese in the welcome.

Bishop and Mrs. Restarick, Canon and Mrs. Ault, Canon Kong, Mrs. Kong, Senior, Rev. G. G. Hoisholt and Mrs. Oakes very kindly came down and honored us with their presence and showed

their interest in the work of the Mission.

The Bishop and the Rev. A. E. Butcher spoke to the people and Canon Kong said the evening prayer. Over two hundred were present, the majority being young people.

The residence for the workers has been painted and also the school house and part of the parsonage.

There are twenty-four young men in residence at the Proctor Lodge. We look forward to a period of strenuous work.



ST. PETER'S CHURCH.

On September 3 Bishop Restarick assisted Canon Kong at the burial services of Stephen L. Kau, who was killed in an automobile accident. At the request of Canon Kong the Bishop made a brief address.

Stephen Kau was the adopted son of Mr. Kau Hin Yin, the Catechist in charge of St. John's Church, Kula, Maui. As soon as news of the accident was received Canon Kong sent a wireless to Mr. Kau, the father, and he arrived in time for the funeral.

Stephen L. Kau attended St. Peter's School when a young boy and later went to Iolani. He left there to enter Boone University, Wuchang, and on his return took a special course in chemistry at the College of Hawaii. He then obtained a position as assistant chemist on a plantation which he held until the time of his death.

The deceased was a communicant of St. Peter's Church and was a helpful and dutiful son. He will be sadly missed.



ENTERTAINMENT BY ST. PETER'S CHOIR.

On the evening of September 11-12 the members of St. Peter's Choir and friends gave a very pleasant musical entertainment at Davies Memorial Hall, entitled "Little Almond Eyes." This is the third time that the Chinese young people have presented cantatas as operettas. They have been given under the able direction of Mrs. Jessica Pascoe, assisted by Mr. Joseph Yap at the piano. This time the proceeds were for the Choir Fund.

The character of the music is tuneful notwithstanding its clever imitation of Chinese music. The chorus work was remarkably well done and showed careful training.

The costumes were beautiful and those of the leading characters gorgeous, ex-

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ceding the expectations of even a Honolulu audience. It is safe to say that this operetta has never before been given by Chinese actors in English. The singing surprised everyone. Mr. Philip Chang, as Mang Ho, who possesses a voice of sweet tenor quality, was particularly pleasing. The part of Ping Po required a deep baritone and was well taken by Charles Lam. Little Almond Eyes was taken by Gertrude Chang, who sustained her difficult role admirably. Her bridal costume was true to Chinese form in every detail, as was that of her bridegroom. To Mr. Harry Kong was assigned the difficult character of Emperor Ming, which he sustained with credit. The acting of Dooma, the Prophetess, Miss Constance Chang, deserves more than a passing mention, as one of the four leading characters.

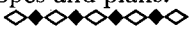
Those who were fortunate enough to secure tickets enjoyed a great treat and if the tourist season ever comes around again in Honolulu it would be well to encourage a repetition of this entertainment so full of novel attractions.



HILO.

The Church of the Holy Apostle, Hilo, is moving towards self-support. At a meeting of the Vestry held on September 4 plans were made for raising sufficient funds so that the Church might be independent of all outside assistance. To this end each one of nine men agreed to be responsible for securing a certain amount, the total of which, with the present income, will be sufficient for the purpose. When this is accomplished the Church can become a parish.

The men of Hilo believe in the town and take a pride in it and Mr. Doty has a united people who sympathize and help him in his hopes and plans.



WAILUKU.

The Rev. Marcos E. Carver, who has been holding services at the Church of the Good Shepherd, has left Wailuku and will return to his work on Kauai.

A letter from the Rev. J. Chas. Villiers received by the Bishop states that he and Mrs. Villiers, after a pleasant sea voyage went to Los Angeles where among other friends they met Mrs. Marshall, formerly Mrs. Kingsbury, who lives at Pasadena.

From Los Angeles they went through Arizona stopping over to see the Grand Cañon. From this point they went to Casper, Wyoming, where Mr. Villiers was formerly rector. After a few days they went to Ottawa, Kansas, where they lived twenty-five years ago. Here they stayed a short time with old friends.

From Ottawa Mr. and Mrs. Villiers went to Detroit where they have a married daughter living and where their headquarters will be while they are in the States.

They expected that their son Hayden, who had been in the army, would have left Detroit before their arrival, but were delighted to find that he was still there.

At the time of writing the son had little time to tell of his experiences, but he had told of a remarkable escape which he had when his life was probably saved by a Prayer Book which he carried in a breast pocket of his coat. The Prayer Book was hit by the bullet and every page was raggedly torn up to the page which contains the 128th and 130th psalms where the force of the shot spent itself. "The opening words of the two psalms," Mr. Villiers writes, "will always have a new significance to me in future days."

Miss Olive Villiers was with her parents throughout the journey and expects to enter the Conservatory of Music at Cincinnati this fall.



KOHALA.

Word received from Kohala tells of the efforts of Mr. Walker in getting the people together and working up the congregations and the Sunday Schools. At Makapala where Miss Rodenhurst kept the Sunday School going there are now 40 children in attendance.

The Ford car belonging to the Mission has been put in good repair and the work could not be done without it.



PERSONALS.

Teh Rev. Marcos E. Carver and Mrs. Carver arrived from Wailuku on Tuesday, September 16th, and are guests at the Bishop's house until they return to Kauai.

Miss Hilda Van Deerlin expects to return on the Sachem, there will be with her Mrs. Herbert Miller, a graduate of Columbia, who comes to teach in the High School department of the Priory.

Mrs. Miller is a young widow whose husband, a young officer, was killed in France.

Miss Grace Cockett, who is a Priory graduate, has just returned from completing her course at the University of Michigan, Ann Arbor. She specialized in mathematics and she is to teach this branch at Iolani School.

Miss Lucie Myer, trained at St. Faith's, New York, arrived early in September to teach in St. Andrew's Priory. She is a friend of Miss Ledbetter, who also attended St. Faith's. Miss Myer takes the primary grade at the Priory, a position for which she is peculiarly qualified.

The Rev. G. G. Hoisholt, formerly of Boone University, Wuchang, China, has been engaged to teach at Iolani. Mr. Hoisholt, who is a graduate of Stanford and of the Pacific Divinity School, is in Deacon's Orders. Among his accomplishments is his ability to play the organ and he kindly plays at the daily services during the absence of R. R. Bode.

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Miss Josephine Pierce, who taught for several years at St. Andrew's Priory, has returned to the Islands and is to work at St. Elizabeth's under the Rev. A. E. Butcher. Miss Pierce will be valuable at St. Elizabeth's as she is a skilled musician and will be able to take charge of the choir.

Mrs. Robert of St. Louis recently passed through Honolulu and as the Shinyo Maru stayed all night in port she was the guest over night of Bishop and Mrs. Restarick.

Mrs. L. Kroll and Mrs. John A. Dominis and their children left on the Niagara for a stay of several months on the mainland. They go first to Cleveland, Ohio, from which place they will go to Detroit to attend the triennial meeting of the Woman's Auxiliary.

Mrs. Dominis is the recording secretary of the District Branch of the Auxiliary and we are all glad to have a woman of Hawaiian blood represent Hawaii at the great meeting at Detroit.

Canon Kong and his son Paul left on the Niagara for New York. Canon Kong will be a special student at the General Theological Seminary and Paul will enter Columbia University.

KONA.

We regret to state that for some time past Mrs. D. D. Wallace has suffered from an illness which led her to seek medical advice in Honolulu. After an X-ray examination an operation was found necessary and Mrs. Wallace went to the Queen's Hospital. At the present writing we are thankful to say that the operation was successful and she is making an excellent recovery. Mr. Wallace is the guest of the Bishop and Mrs. Restarick and feeling that he must return to his work as soon as possible he may return before it is advisable for Mrs. Wallace to do so.

Miss Van Deerlin, who is on the coast on furlough, expected to be back in time for the opening of the school at St. Mary's, but like many others she finds it impossible to get a passage and she has no idea when she will be able to return.

The return from France of Lieut. Herbert F. Cullen was an occasion of rejoicing among his many friends. On landing he made his way to the Bishop's house and soon a wireless was sent to his parents who were at Lahaina spending a few weeks in the teacher's cottage on the parsonage grounds. They came to Honolulu by the next boat and were guests at the Bishop's house for a week.

It was a great pleasure to see Lieut. Cullen, whom we have known so intimately since he was a boy. It is won-

derful to think of all he has gone through, but like returning soldiers he is modest and does not talk of what he has done unless he is closely questioned.

It was a touching sight to see the Rev. Mr. Cullen and his son kneel at the altar rail on the Sunday morning after the home coming and with his father and mother in the Eucharistic service to praise the Lord for His goodness in bringing home safe and sound their only son whom they had given to God and country and humanity.

Herman von Holt was also a returning officer from France on Sept. 2nd. He and his bride received a warm welcome on their arrival and we congratulate the family on their happy reunion.

Major Paul Withington reached New York on August 7th at which time he first received the news of his father's death which occurred on July 21st in Honolulu. The cablegrams had failed to reach him.

It has been a long time since we heard from our friend, John T. Arundel, and we were very glad recently to receive a note from him with samples of the reprints which he sends to many of his friends throughout the world. He is in the South of England and busy as ever in sending out kind words and in doing good deeds.

The Rev. C. W. Leffingwell, D.D., the founder of St. Mary's School, Knoxville, Illinois, has recently retired from connection with the school after transferring all his valuable holding and financial inter-

ests in it, making the institution fully the property of the Church forever.

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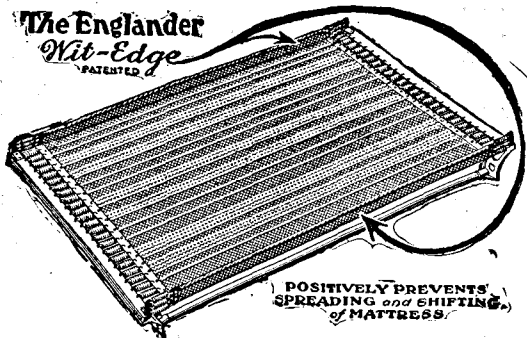
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